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criminals were microcephalic, while Lombroso finds that criminals are microcephalic and brachycephalic. The idea of a criminal type is to be ridiculed, and atavistic ideas are a swindle. The only case in which the coincidence of cranial anomaly and psychical defect is without exception is the higher degree of microcephalia. Craniology is a pure mechanical science. Psychology has as little to do with craniology as with brain cells.

In answer to the author we can say that, as far as our knowledge goes, brain cells are an absolute condition to every act of thinking.

*Psychologie naturelle, étude sur les facultés intellectuelles et morales dans leur état normal et dans leurs manifestations anormales chez les aliénés et chez les criminels.* PROSPER DESPINE. Paris, 1868, (3 vols.)

This is an epoch-making book in criminal psychology, and though not a late work, is full of valuable information. Vol. 1 takes up normal psychology; Vols. 2 and 3, abnormal psychology.

The author defines psychology as the science of the mental faculties, and of their diverse manifestations; psychology should not depart from the study of nature; all metaphysical questions must be set aside, since they do not come from observation. There are two species of psychical faculties, the intellectual and the moral. The intellectual are perception, memory and reflection. The moral faculties are instinctive. The moral sense is the only one of the instinctive faculties which is not only moved by an egotistical motive, but by the idea of duty and obligation, and this in spite of the pain it causes.

The author believes in freedom of will, when the feeling of duty enters in; but in case of simple desire there is no freedom. Freedom of will, or moral liberty, is the power which decides between the good and the evil after a deliberation made clear by the sentiment of duty. Much emphasis is put upon this point. Criminal psychology is treated somewhat extensively, taking up especially parricides, homicides, infanticides, suicides; incendiaries, thieves, prostitutes; prisons, death penalty and prevention. The author, although a spiritualist or idealist, confines himself to the facts of natural science. Insanity is the involuntary blindness of the mind by the passions, which inspire false ideas; but its essence is the absence of moral opposition, of reason, and of light, clarifying the mind.

Most of the facts, taken from the account of criminal processes in the "Gazette des tribunaux" from 1825 to 1868, lead the author to hold that the great malefactors are deprived of the noble sentiments of humanity, especially of the moral sense, and so are not responsible. This is shown, first, by the absence of moral reprobation before the crime, and second, by absence of remorse after the crime. Perversity, which gives the idea and desire for crime and moral insensibility, including the absence of elevated moral sentiments, are the two conditions necessary to the commission of crime.

On account of the grave moral anomaly of the great criminals, punishments are not suitable; but moral treatment is required. The purposes of this treatment are: to cease to punish cruelly the moral insane or criminals, for it renders them worse; and to ameliorate them as much as possible, that they may not be returned to society unless they are capable of conducting themselves well. It is an honor to humanity that the moral laws are not seriously violated by crime, for these laws are not in the consciousness of criminals. The author concludes his whole work in saying that the psychological ideas set forth do not touch in the least the eternal principles of morality and justice which God has placed in human hearts. According to these principles, individuals deprived of free will should not be punished, but treated morally; individuals, who possess free will, and who at the same time freely commit faults should be punished, in spite of their sincere regret, for these punishments are merited.